312 cisterns spread throughout the Western Desert. Many of them are still used by the Bedouins for watering their livestock. The southernmost part of the catchment area provides grazing for sheep. Northward near the coast, where the soil deposit permits, barley is cultivated.

•311 823 [103] The Bedouins divide al-Qasr into "the good life" (ma'isha simha) on the coast, and "the bad life" (ma'isha wihsha) in the desert. Ma'isha simha consists of two zones: the shatt or sahil (i.e. "the coast," "as far as one can still see the sea"), and the area of shair wi mar'a ("the barley and pasture area"). Ma'isha wihsha is the zone beyond the plateau where nothing grows, the daf'a or sibta ("uncultivable land which is sandy and stoney"). All of the Bedouins of al-Qasr are settled permanently either on the coast or just south in the barley and pasture area. Nomadic and semi-nomadic activity disappeared generations ago in this part of the desert.

361

823 103 131 When the Bedouins speak of al-Qasr, they are referring to an area which is traditionally defined. When the Egyptians speak of al-Qasr, they are referring to a "village" only recently incorporated. The difference is a substantial one and not merely a difference in dialect. The Bedouins use the term mintaqit al-Qasr ("the area, or territory, of al-Qasr"): the Egyptians say qaryit al-Qasr ("the village of al-Qasr").

000 As the Bedouins view it, the Western Desert is the watan

433 plant a small crop or graze their animals on the land of
197 relatives. In terms of economic specialty, the economy of
198 al-Qasr has for some time been a mixed one. Traditionally,
433 dependence was upon animal products with relatively few
197 vegetables being grown in the 'izba sector of the coast and
198 the barley sector to the south. Now, over one-half of the
241 registered land in al-Qasr is aboricultural land, and much
311 more land is given over to the growing of vegetables than in
the past. Correspondingly, the barley land has decreased.
The Bedouins still use barley primarily for fodder but much
of this comes from the government. With the shift to olive
arboriculture and government aid in the form of flour and
grain, naturally the barley crop has become less crucial.
But it remains indispensable for many Bedouins during this
transitional period. All Bedouins of al-Qasr are concerned
with securing a good livlihood. They express this idea in
the term ma'isha simha, and, as I have noted, they identify
it with the garden coastal sector of al-Qasr. The security
of a cash economy and participation in the national economy
433 have been realized by the Bedouins. I have no figures on the
241 amount of land registered prior to 1960, but, as of 1964,
311 al-Qasr consisted of 2,000 registered acres. Over one-half
434 of this land is in the garden area of al-Qasr, and is planted
with orchards. All of this land represents cash crops. Planted
in between the orchards are vegetable gardens. These gardens

These gardens
433 furnish staples for local consumption and more cash crops for
241 the Marsa Matruh market. Matruh is dependent upon these
•311 vegetable goods from al-Qasr, to the extent that the Governor
434 has forbidden the Bedouins to truck their goods to the higher
443 priced market in Alexandria.
[656]

654 The success of arboriculture in al-Qasr has been the
245 result of a well-organized reclamation program in this area
177 by the government. The relatively good supply of fresh water
433 and the proximity of a large market town has made al-Qasr an atypical case in the government's attempt to transform the desert pastoral economy. Since 1960, the government's program has met with a great deal of success. Such results have, of course, induced the Bedouins of al-Qasr to accept change, and have further enhanced the future of the program. The figures below show, as of 1964, the plant distribution of orchards in the 'izba of al-Qasr, and indicate the measure of success attained by the governmental reclamation program.

The environmental conditions of al-Qasr are particularly well-suited for the olive tree: the olive has been the basis of the economic transformation of al-Qasr. The Bedouins tend to play down the government's role in developing olive arboriculture in the al-Qasr area. But before 1960, only the very
[556] wealthy men could afford to deal in the olive market, since it involves a great initial financial risk. Hence, prior to the entry of the government's program, there were 2,743 olive trees

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

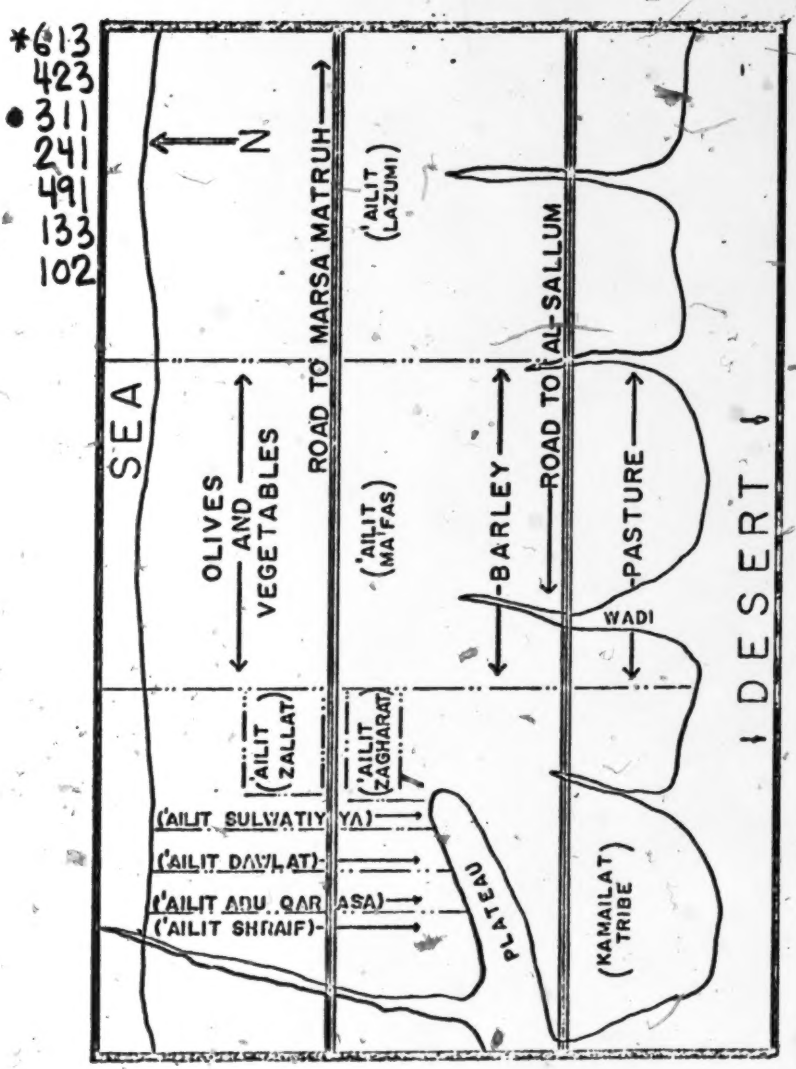
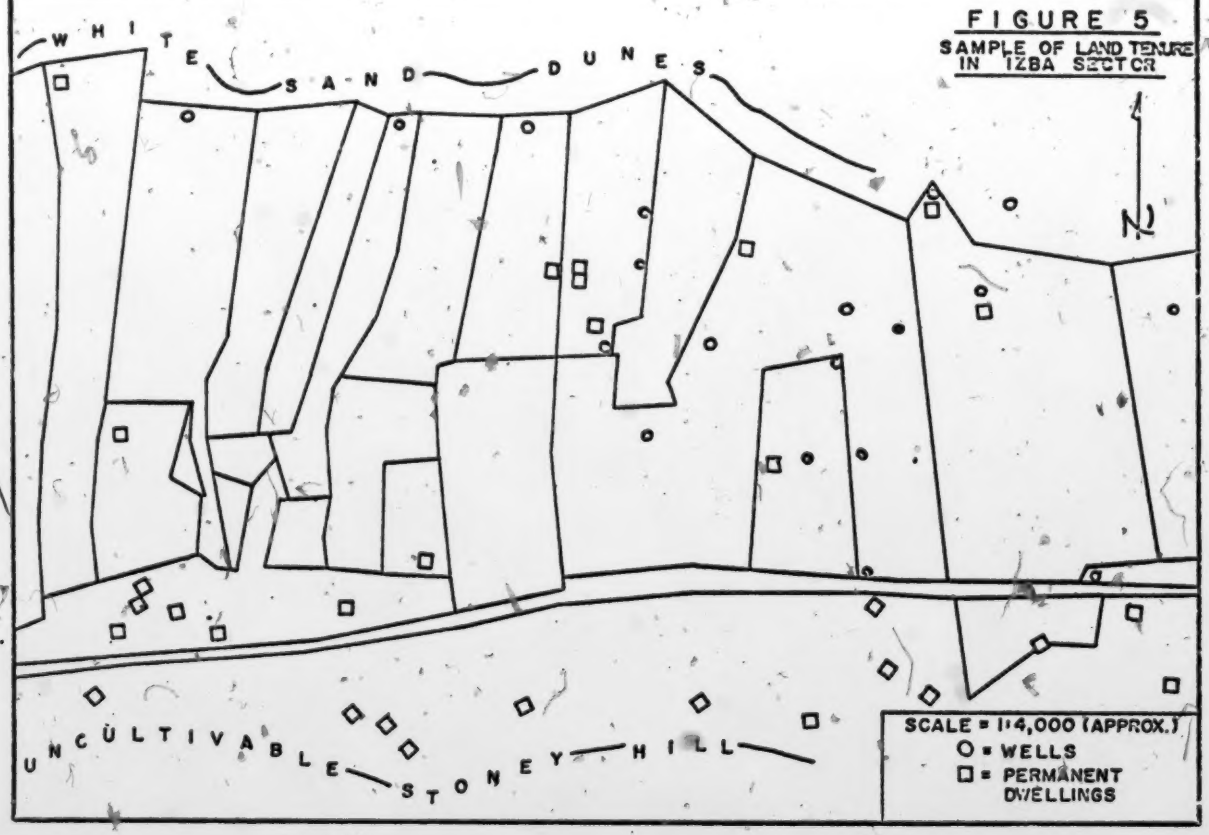


FIGURE 3a. LINEAGE TERRITORIES OF AL-QASR.



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1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
J 'Akhalbat

233 The grazing season extends between November and April. As the dry season advances, the flocks are moved northward to the cultivated lands so as to be nearer to fodder and to the waterholes which stand usually very close to the coastal zone. During the dry season, animals live mainly on barley straw and very little dry grass. In exceptionally bad years, the people are compelled to dispose of their animals or to sell some of them in order to be able to maintain the rest. In such years the shepherds find it necessary to cross the border to the permanent pasture of Cyrenaica in northeastern Libya, or to move to the Delta where they may purchase the right to graze in wheat fields after reaping the crop.

243 Grain crops, mainly barley, are also grown in the area. Depending on the rainfall, pockets of land characterized by deep alluvial soil and underground water at various depths are cultivated with barley and other grain crops. Barley cultivation is preferred by the people because it grows quickly and matures faster than wheat; also, it can be cultivated in a range of soils and climates; it is mostly used as animal feed. Barley straw is also used as fodder for animals. Because of the erratic nature of rainfall, barley production is hazardous in most of the region. For this reason, pastoralism remains the most important mode of subsistence, and cultivation becomes secondary. Cultivation is done on the basis of shifting cultivation, which means that the areas cultivated vary from one year to the next following the rainfall.

Land Tenure

423 Most of the cultivable lands, as well as the grazing lands, are under tribal occupation. Awlad Ali have, by custom and usage, had for

423 many generations a recognized right by the Egyptian government to use
• 311 the land for grazing and cultivation, and the tribal concept is that the land belongs to the tribe.

The concept is true with regard to wells and cisterns. But legally speaking, land belongs to the state, and the tribal populations in the area have only the right of usufruct. This does not mean that the land is exploited jointly by all members of one tribe or tribal segment, or that a man can cultivate or graze his flocks in any part he chooses, for there is a certain correlation between the right of usufruct and the distribution of the tribes in the area on the one hand, and the inner tribal segmentation on the other. Although land is not
[556] an object of ownership in itself, and wealth is not spoken of in terms of land, yet, the distinction between ownership and usufruct in the
423 area is sometimes very hard to draw. Each tribal segment has its name
311 associated with a specific area of land which it regards as its own
619 and whose boundaries it defends against other tribal segments. The tribal segment whose name is associated with a certain locality not only has the right to use the land, but this right is also vested in it to the exclusion of other segments. Within such an area, each subsegment has the right to a portion of the land to the exclusion of the other subsegments. While individual members of the tribal segments know the land belonging to their tribal segments, their right is not associated with a specific patch within the total area. Individuals usually cultivate different patches within that total area as the need may arise; but one cannot cultivate a patch in an area belonging to another tribal segment except under certain conditions. This does not mean that the individual cannot claim the right to a specific patch, for not only

423 can he do this, but he can also sell that right. The right to sell the
311 share of the tribal land has recently become recognized in the Western
619 Desert, and the usufruct right is being treated in the same way as ownership.

423 While the boundaries of the cultivable land belonging to the tribe
311 are guarded, when it comes to grazing land, the boundaries are not so
619 much enforced. The tribes of the Western Desert of Egypt are quite tol-
233 erant in allowing members of other tribal segments to graze their flocks wherever grazing lands are available. Everyone from any tribe can graze his flocks in areas that offer better pasture. But in doing so, he does not have the right to use the wells and cisterns of the tribal segment.

[312] Water is scarce and valuable. Cisterns are owned by the tribal segments,
[432] and if an outsider wants to use the water, he has to buy it from the owner for the whole season for a sum ranging between $100-$180.

423 In 1958, with the extension of the Mariut irrigation project, a
656 Desert Land Possession Law was enacted and came into force in 1960. This law restates the right of the government to the ownership of the land, and therefore does not recognize the tribal possessions of the land, even when they have made certain improvements in it, such as planting trees or digging wells. However, it gave the right of the occupants of a certain area of land to request either the purchase of the land or its lease for a period not exceeding nine years, granted that such is made within one year of the passing of the law. Failing to do so within one year, the government will either remove the plants and buildings, or confiscate them without compensation.

586 women in the Western Desert, and that the women usually have no diffi-
562 culty in finding another husband.

586 While the right of "throwing herself" offers the wife some guar-
562 antee of her rights, her main guarantee is derived from the security
593 she gets from retaining membership in her father's family. After the
768 death of the father, the woman's claims extend to the households of her
brothers. She acquires in them the same rights she had in her father's
household, and the brothers take the responsibility of their father in
[428] protecting and defending their sister. The woman achieves this continu-
ation of support partially through forfeiting her rights of inheritance
to her brothers.

562 Awlad Ali recognize the right of the daughters to inherit in their
428 father's estate. They accept the system of inheritance specified in
[779] the Koraan which gives the woman half the share of her brother. In prac-
tice, this is usually side-stepped. Only sons inherit their father's
[233] property. The justification given for the non-inheritance of women is
[311] that the main items of inheritance in the Western Desert, livestock and
the right of land use, require certain protection and care which are be-
233 yond the culturally defined roles of women. Livestock require moving
562 from one grazing ground to another, almost always crossing tribal lands
428 belonging to various tribal segments, some of whom might be hostile.
It also requires the ability to protect the herds from predators and
from raids, especially in earlier times. Similarly, land requires prep-
aration and protection against trespassers, especially when the barley
is growing.

562 Women, however, are supposed to be compensated by their brothers
428 for their shares. But very few would actually ask their brothers for
593

683 was to be paid unconditionally and consequently would cost all
682 members of the amar; but all these attempts failed. At this point,
672 there was no doubt on the part of the attending crowd about Muftah's
695 responsibility for the death of Selouma. The question was, how much
613 had he to pay. The amount requested by Selouma's son was that for "intentional" killing on the basis that Muftah had willfully thrown the rock knowing that it might harm Selouma, especially considering his age.

683 After long and intensive negotiations with the interested
682 parties, a Mi'ad was set in which it was announced that Muftah had
672 to pay the amount of L.E. 200. In his reasoning, he stipulated
629 that the wound which had caused the death of Selouma, although it was intentional on the part of Muftah, was inflicted by a stone which in itself is not a lethal weapon, and therefore the death was an unintentional one for which the bloodmoney is customarily estimated at L.E. 300. He also stated that in the excitement that
[845] followed the death of Selouma, Muftah's pregnant wife had lost the child. The bloodmoney for the still-born infant was estimated at L.E. 100, which was deducted from the amount of bloodmoney that Muftah had to pay.

CASE #3: The Case of the Trespasser

311 This case occurred during the year of the fieldwork which was
423 the second dry year the area experienced. Rain had not fallen ex-
613 cept in a very few places. One of these places was near the small
[132] town of Sidi Barrani in which the land belonging to Yadem and his Bait was found. Yadem had sown his barley which at that time had grown to about five feet high. Surrounding the cultivated land

311 was a large area of grazing land which also belonged to the Bait
423
613 of Yadem. The area attracted a large number of tribesmen who
233 brought their herds for grazing. One of these was Kuraiem from
311 Awlad Kharouf tribal segment. He brought his wife and child and
619
613 a herd of more than two hundred sheep and goats. Although it is not proper for one to cultivate the land belonging to another tribal segment, yet, when it comes to grazing land, no such restriction is imposed. Only the permission of the aqila of that tribal segment is required, and even that is granted so automatically that many tribesmen do not bother to ask for such permission. Kuraiem took this permission for granted and pitched his
233 tent in the grazing land of Yadem and his Bait. Yadem, however,
311 was disturbed because he thought that Kuraiem grazed his flocks in
578 an area very close to his cultivated barley, so close that he feared that the animals might eat the growing barley. When Yadem asked Kuraiem to move a little further and Kuraiem refused, they entered into an argument during which Yadem told him that if he did not move by the following day, he would break his neck. The following morning Yadem went with his brother to see if Kuraiem was still there. Both Yadem and his brother were armed with heavy sticks. As they reached Kuraiem's tent, they hit him with the sticks on
[682] the head. Kuraiem fell on the ground, and they kept hitting him until he was dead.

682 In due course, Kuraiem's family claimed L.E. 400 bloodmoney
672 for the intentional killing of Kuraiem. Yadem and his family rejec-
[627] ted the claim and insisted that the killing was unintentional. The Mi'ad was held, and the two Mardis selected by the two parties

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

sadaqa, freewill gifts, though if a lodge did not send them its Shaikh was reminded of his obligations. The lodges dealt with certain trading houses at Banghazi, giving them import orders against future sales of local produce.

This practice worked well enough during the lifetime of the founder and his sons but, as so often happens in Islamic Orders, later descendants began to demand individual shares in the wealth of the Order. While Sayyid Ahmad al-Sharif was its third Head it began to be the custom, a few years before the Italian invasion, to earmark the surplus revenues of particular lodges for particular members of the Sanusi family, and these members became regarded as patrons of the lodges which supplied them and responsible for their supervision. The territories in which the Order was dominant began to fall into spheres of influence controlled by individual members of the family, the allocation of spheres tending to be determined by the maternal kinship of various members with *Ikhwan* families occupying lodges in them. Sayyid Muhammad 'Abid and his brother Sayyid 'Ali al-Khattab had a lien on the *barqa al-baida* and Fazzan, where their maternal relatives the Ashhab family were influential Shaikhs of lodges; Sayyid Safi al-Din on the *barqa al-hamra*, where his maternal kinsmen the Mahajib family were predominant; Sayyid Muhammad Hilal on the Marmarica where his maternal kinsmen of the Sharifian Tursh lineage had considerable influence; and Sayyid Idris and his brother Sayyid al-Rida on the Cyrenaican plateau, where they had maternal ties with the important Bu Saif and Ghumari families. Sayyid Ahmad al-Sharif had a lien on Tripolitania, where lived his maternal kinsmen the powerful Fawatir tribe of Zlitin territory.

The endowments of the Order in Cyrenaica ran into thousands of hectares.[1] Several lodges had each more than 1,000 hectares attached to them. The fourteen lodges whose lands were technically registered in 1919 by a mixed Italo-Sanusi commission possessed more than 50,000 hectares. The total lands of the Order may well have been more than 200,000 hectares, or somewhere in the neighbourhood of 500,000 acres. Much of the land was of use only for grazing, but much was valuable agricultural country on the plateau. Wherever there were

[1] An *Ettaro* is 10,000 sq. metres or 2·471 acres.

5: Peters E-5 (1948-1950) 1967 MT9 Libyan Bedouin MT9
Cyrenaica

given to the feud, for this is one of the few societies in which it occurs.[1] What is meant here by a state of feud is a set of relationships between two tribal groups which are characterized by hostility whenever two or more of their members meet. These hostilities are of a sort which cannot be terminated; feud is not a matter of a group indulging in hostilities here at one moment and there the next, but a sequence of hostilities which, as far as the contemporary Bedouin are concerned at least, know no beginning and are insoluble. Feud and the other forms of relationships to be discussed presently are to be understood, in part, by reference to the ordered divisions of the tribes. It is necessary at the outset, therefore, to give a brief statement about the tribal organization; other details will be included as they become relevant.

There are nine noble tribes in Cyrenaica whose members are referred to as freemen. These tribes see themselves as divided into three genealogical orders of sections: primary, secondary, and tertiary. The tertiary tribal sections correspond to the camps which cluster around the larger watering points during the drought season, May to November. Such camps consist of clusters of smaller camps in which the concentration of agnatically related males is over 80 per cent. Within the latter kinship links are known, so that these agnates are consanguinely related as well as politically united. The populations of most tertiary groups vary from about 200 to 700 or so, but a group ceases to be viable if the number of male adults drops much below fifty. Political division is absent from these tertiary groups, regardless of their precise size, for, whatever may be the condition of developing local lineages, the acceptance of a common name carries with it full political responsibility incumbent equally on all their members. Each of these tertiary sections, moreover, has its own watering point, ploughland, and pastures; each has its own *watan* or homeland. This statement is true of all tribal sections of whatever order of segmentation. In other words, the tribes and their sections correspond to an ordered division of the territory.

Names of tribal sections are the same as those given in the genealogies. Both tribe and lineage are identically ordered. Lineages develop, and split at the tertiary order of segmentation,[2] and, *a fortiori*, the process is the same for the tertiary tribal sections. Split, in other words, occurs where relationships are most intense.

The summer community which constitutes a tertiary section, breaks up once the rains begin in November or December. At this time of the year water is readily available in the numerous small cisterns, there is pasture in plenty, and the animals are giving milk. These combined reasons lead the larger summer camp to divide into smaller camps of some five to ten tents. The latter are separated one from the other by short distances—a mile or so—but together form a cluster in that they are territorially distinguishable from a neighbouring and similar group of camps. Tertiary sections are discrete also in the sense that all the major necessities of daily living are available within their several territories. Each controls its own natural resources, and these resources are the same for all the camel-herding groups—in any given year one may have more of a particular commodity than another, but the difference is in

[1] Evans-Pritchard, 1940. The feud might have been present among the Nuer. Exogamy and the other rules of marriage which obtain among them create a dispersion of ties, which superficially appears to militate against a condition of feud. But a dispersal of ties does not mean that they necessarily act as a pressure for peace. Moreover, the exogamous links may link limited numbers of groups only, leaving others with sufficient discreteness to pursue feuding relationships as they are described in this paper.

[2] See Peters, 1959.

5: Peters E-5 (1948-1950) 1967 MT9 Libyan Bedouin MT9
Cyrenaica

degree and is ephemeral, so that the opportunity for the development of trade relations is absent.[1] Save for straying animals, a section has no urgent need to seek relationships with others, as long as the rainfall is sufficient to permit the exploitation of local resources.

The tertiary section is also regarded as the corporate group *par excellence*, in which ' the one word does for all '. Corporate identity is conceptualized as ' one bone ' or ' one body '. An offence against one of its members is held to be an offence against all; if one of its members is killed ' we all lose blood '. When one of its members commits homicide the responsibility falls on all equally. Blood money, when received, is shared by all save for a special portion reserved for the ' owner of the blood ', the nearest agnate of the victim. In opposite circumstances, all adult males accept the responsibility of contributing an equal share to the blood money. Rules of membership, simple in their brevity, express graphically this corporate identity: ' You must strike with us and be struck with us; you must pay with us and receive with us.' The group also bears a name, and there is never any doubt about the affiliation of any tribesman. That group of men—known as the *'amarā dam*—who are agreed on the obligation to exact vengeance, to pay blood money when necessary, to engage in common defence, and to accept the possibility of death in vengeance, is a fixed and clear-cut group, not one whose membership has to be calculated by reference to degrees of kinship in regard to a specific situation, as appears to be the case among other peoples.

Homicide within the *'amarā dam* brings about an impasse in relationships. A blood-money payment is out of the question since the acceptance of blood money by one part of a tertiary section from another of its parts is tantamount to a statement of split. Only in conditions where relationships within the lineage have developed to the point of political severance is it anticipated that a blood-money payment may be demanded; but this problem is not the same as that at present under discussion. Bedouin say that blood money cannot pass within the *'amarā dam* for those making the payment would be the persons receiving it. This is spurious reasoning, since the ' owner of the blood ' is awarded more than any other members of the group as it is, and arrangements could obviously be made to pay him separately. Blood money is out of the question because it distinguishes relationships between people as belonging to two distinct political communities, and not because of any difficulty of distribution. In Bedouin thinking, an injury to ' the one body ' is an injury to all its parts. Blood-money payments by members of a corporation to one or more of its members is a contradiction in terms. In the same way vengeance is also excluded, for this merely doubles the original loss. A reprisal exacted in hot blood is always a possibility, but this is not referred to as *thār*, vengeance. Even if, at a later date, the closest kinsman of the victim should slay the offender, the act would not be referred to as *thār* and any connexion with earlier homicides would be denied.

Stultified in the field of political action, there is little else that can be done. Expulsion is a possible course of action—and expulsion has occurred. Records show, however, that exile is almost invariably voluntary.[2] Moreover, exile is terminated as

[1] Many sections trade fleeces for dates with the folk of distant oases, but the sections do not trade among themselves.

[2] I recorded one case of a man who was expelled from his group and the tribes around were warned that the rules of sanctuary were not to apply to him. He is said to have died from grief and hunger. The reason given for such drastic action is that he killed

7:Abou-Zeid E-5 (no date) 1959 MT9 Libyan Bedouin MT9
Egypt

105 livestock husbandry as their main occupation while the rest earn their living
[162] by such other means as agriculture, fishing, stone-cutting, trade, etc. But whatever his main job may be, a man is likely to possess a number of sheep which he usually entrusts to a professional herdsman if he cannot look after them himself. This means that all sectors of the population have an active interest in livestock. Livestock, or rather sheep, are the most important and most esteemed item of wealth, and pastoral values still rank very high in spite of the obvious attraction of other types of work. On the other hand, pure nomadism is not practised, except perhaps by some small groups of camel-herders living in the far south of the area. The tremendous majority of the herdsmen are sheep-herders, whose movements are much more restricted than the movements of the real nomads. They have permanent settlements to which they retire when the grazing season is over, and there they practise agriculture, which they consider a secondary and supplementary occupation.

Most of the inhabitants of the Western Desert belong to the Awlad Ali clans who originally came from Libya. Some less important and less numerous clans, the Morabiteen clans, also live there as 'clients' of the more powerful Awlad Ali. A certain degree of correspondence exists between clan segmentation and the distribution of lands, both pasture-land and the fertile arable areas of the northern strip being distributed among clans and lineages in a clearly defined manner. A man cannot make use of the grazing ground, much less of the cultivation ground, known to belong to a different clan or lineage except under certain conditions and only obtaining the owners' permission. This does not mean, however, that clans and lineages are localized. For in spite of the natural tendency of kinsmen to cluster together and to live near to each other, the members of the same clan-segment may be widely dispersed, and the inhabitants of any specific locality, especially near the coast, usually belong to different clans. Nevertheless, a certain clan may be more strongly represented in a particular locality than all the other clans.

105 The problem of water supply is, naturally, the most crucial problem with
312 which the people have to cope. The absence of surface water, the shortness of the wet season, the low rainfall and the meagreness of the subterranean resources in most parts of the desert, especially inland, impose drastic limitations upon their activities. Apart from the few artesian wells found in the northern coastal zone, rain is the main source of water supply. It is, however, a very unreliable source because of its irregularity. Moreover, a considerable amount of rain-water is lost by seepage through the sand and by evaporation. The situation is further aggravated by the fact that not all the functioning wells yield potable water or even water suitable for the irrigation of fields. The water of a large number of these artesian wells is charged with a high percentage of dissolved salts. This water can only be used for domestic purposes. Certain experiments are now being carried out at Ras-el-Hikma and Fuka to see whether such saline water could be used for irrigating the pasture-lands.

105 The two main complementary occupations, i.e. livestock husbandry and
243 the cultivation of barley, are seriously affected by the water situation. The
•311 strip of arable land which extends along the sea coast varies in breadth from place to place and from year to year according to the rainfall. In good years it may stretch some 10 to 20 kilometres southwards, but in bad years the cultivation becomes rather patchy and is confined to a very narrow strip only a few kilometres wide. The people are never sure of their crops, and in really

7:Abou-Zeid E-5 (no date) 1959 MT9 Libyan Bedouin MT9
Egypt

bad years the returns may be so poor that grain and flour have to be sent from the Delta to avert famine. The failure of the crop may also compel whole clan-segments to migrate with their animals to the Delta. In this respect, the semi-nomadic clans of the Western Desert represent a real burden on the national economy of Egypt.

Livestock husbandry, which is by far the most important and highly valued occupation, is itself subject to the variability and the erratic nature of rainfall, since it is the rain which determines the abundance of herbage and, consequently, the number of animals reared. Pasture land is found mainly to the south of the cultivated land. Sometimes, the fallow patches among the barley fields are also covered with grass and other pasture plants suitable for grazing. Pasture plants usually persist between December and May; during the summer, the land becomes arid hard desert with only few dispersed patches of dry grass. The grazing season *par excellence* is from November to April, during which period barley stands in the fields. After the first showers of November, barley is sown and the young men soon move with their flocks to the pastures, leaving the older people to look after the fields. As the dry season advances, the flocks are moved northwards to the cultivated lands so as to be nearer to fodder and to water-holes. Thus, the movements of the herders are rhythmic and regulated by the division of the year into two major seasons: the wet season and the dry season. The wet season is the period of plenty during which the animals are well fed; the dry season is the period of starvation for the flocks which must then rely on such fodder as barley straw and on the drying grass. Any movements of animals that may take place during that season are carried out on a very limited scale. In exceptionally bad years the people are compelled to dispose of their animals, or at least of a large part of the flocks, or they may send them away to their friends and relatives who may be living near vegetation. Sometimes, the herdsmen find themselves compelled to cross the frontiers to Cyrenaica for pasture.

We can see then from this brief account to what extent the water situation is responsible for determining the modes of living in the desert and for channelling human activities and imposing certain limitations on these activities. Development projects and sedentarization schemes planned for the Western Desert and its inhabitants must, therefore, give a great deal of importance to the question of water and its availability. In fact, most of the contemplated projects envisage the possibility of better exploitation of the existing water supplies as well as the tapping of potential resources.

Rightly or wrongly, it is generally assumed in Egypt that nomadism and semi-nomadism represent a phase of deterioration which is no longer compatible with the actualities of modern life and therefore should be abolished. For, apart from the fact that it is responsible for the hardships and insecurity suffered by the desert dwellers and the consequent ill effects on the national economy, especially in bad years, nomadism as practised in the Western Desert and under the prevailing circumstances is wasteful and destructive. Vast stretches of land which could be reclaimed at little cost and cultivated intensively are simply left for grazing without any serious endeavour to make better use of them. Under the contemplated sedentarization projects it is intended to increase the cultivated area, to improve the pastures by introducing new pasture plants of higher nutritive value in areas where agriculture is not